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definition of the Ultimate Good, abstraction can be made of the concrete content of life, any more than of the pleasant consciousness. He has made it tolerably clear, I think, that one side of the abstraction cannot be carried out :* it remains for him to show that the other is equally unreasonable.

The other changes in this edition do not seem to call for special notice. The Index at the end (the work of Miss Jones, of Girton), which formed so valuable an improvement in the fourth edition, has been adapted to the new material. I may observe, however, that it contains no reference to Remorse or Responsibility. I have not observed any other defects. In the Preface to the fifth edition, line 6, "Book III., chap. iv." should evidently be altered to "Book III., chap. xiv."

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THE ELEMENTS OF ETHICS. By J. H. Muirhead, M.A. Second Edition, University Extension Series. London : John Murray, 1894.

All who are interested in good thinking on ethical questions will welcome the reappearance, in a second edition, of Mr. J. H. Muirhead's excellent manual on the "Elements of Ethics" (*University Extension Series*, Murray). The book has been revised throughout and somewhat enlarged, mainly by the addition of many new footnotes, referring to the history and literature of ethics and dealing with criticisms upon the earlier edition. An index has also been added and the bibliography has been brought up to date ; so that, while the volume retains substantially its original form and structure, its value as a text-book has been considerably increased. The chief additions to the text of the book are new sections, one of which deals with the principal "Objection to the Study of Ethics," and another briefly explains, with historical references, "Intuitionism as an Ethical Theory," while the chapter on "The Standard as Progressive" has been considerably amplified and improved by further historical illustration. To the objection against the study of ethics on the ground that it is practically "unsettling," Mr. Muirhead replies by pointing out that "the wound in the moral peace

* It should be remembered that very few of the opponents of Hedonism in modern times affirm that this side of the abstraction can be carried out. See, for instance, Mr. Bradley's "Personal Explanation" in the April number of this JOURNAL.

of the age has been inflicted by the scientific reason, and it is scientific reason which, like the spear of Ithuriel, must heal the wound which it has itself made ;" and in answer to similar objections he draws a clear distinction between the "reflective effort to understand the significance of our actions" and the "casuistical spirit, which seeks in the difficulty of estimating the results an escape from the duty of action." In his chapter on the classification of the virtues ("Forms of the Good"), Mr. Muirhead has also (partly in view of a discussion in the *INTERNATIONAL JOURNAL OF ETHICS*, Vol. III.) extended with advantage the statement of his objection to the distinction between "determinate" and "indefinite" duties, "between things which we blame a man for not doing, though we are not so ready to praise him for doing, and things which we praise him for doing, but refuse to blame him for not doing" (p. 193). "Morality," says Mr. Muirhead, "requires not only that a man should be good enough to elude the policeman or to be considered tolerable as a fellow-citizen, but that he should be as good as he can ; or, in other words, live up to his highest ideal." And if he "confines his efforts to the elementary duty of keeping out of gaol," even society, as well as morality, shows that it demands more of him by regarding him as "a suspicious character" and recognizing the duty of "keeping an eye on him" (pp. 194, 195). Of the new Notes the most important are one (p. 41) in which the "recognized mode of treating" ethics apart from politics is shown to be unsatisfactory and explained as "the result of temporary circumstances," (the dominance hitherto of a special kind of ethical theory), and another (p. 121) in which is discussed the practical application of Hedonism in moral education. Mr. Muirhead's book well deserves the success it has achieved as an able, careful, and interesting introduction to the study of ethics, and the changes he has made in it should insure for this new edition a still greater popularity.

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